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THE

HIGHER LIFE.

BY

S. H. WINKLEY.

FIFTH EDITION.

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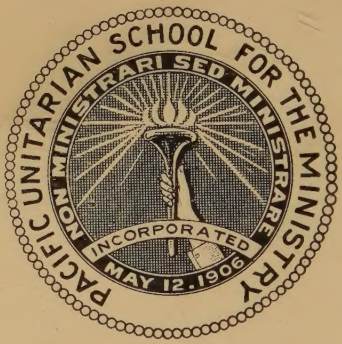

BERKELEY, CALIFORNIA

THE GIFT OF

UNITARIAN SUNDAY SCHOOL SOCIETY

OF BOSTON, MASSACHUSETTS

THE

HIGHER LIFE.

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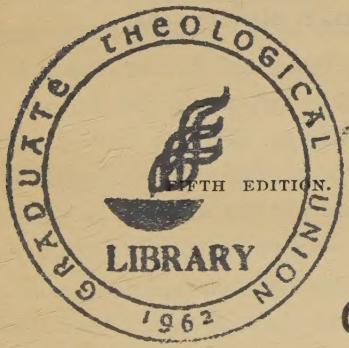
S. H. WINKLEY.



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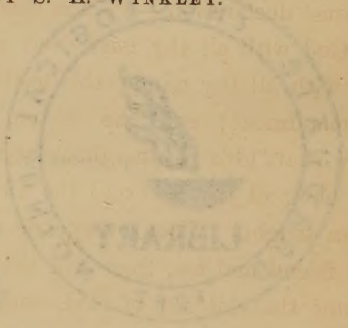

PREFACE.

A SERIES of meetings held last winter for the purpose of considering the Higher Life, led to a request from several teachers that a question-book be prepared upon similar subjects for the use of the Sunday-school. This book has been written in compliance with that request.

Jesus' declaration — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself; on these two hang all the Law and the Prophets" — is the lesson taught. When every one of us will really love friend and foe, then will the children of men become the children of God, and the brotherhood of the race be realized.

S. H. W.

SEPT. 2, 1882.

THE HIGHER LIFE.

I.

TO LIKE.

Like is here used to indicate appreciation of moral worth.

1. Do you like a truthful or a deceitful person? 2. What is the difference between a deceitful person and a person who rarely practises deceit? 3. What in such a person as the last do you like, and what do you dislike? 4. If truthfulness is a likable trait of character, how should we look upon it if we discover it in a very disagreeable person? 5. If a spirit of retaliation is bad, how must we regard it even in a dear friend? 6. What do you mean by *like?* 7. How in criticising fictitious characters do we show our appreciation of moral worth? 8. What is the meaning of discrimination? 9. What is the difference between character and manners? 10. How do manners often deceive us as to character? 11. Why may it be possible to dislike the manners and like the character? 12. What do you mean by having one trait, good or bad, stand for the whole character? 13. How does intelligent liking teach us to discriminate? 14. What then shall we do? 15. What is the difference between liking, not liking, and disliking? 16. Is liking an invention of man, or a law of our being? 17. If this be so, how can anyone avoid liking or disliking others according to

their known actual worthiness or unworthiness? 18. Why are we more fairly discriminating with historical or fictitious characters, or even with strangers, than we are with friends or foes? 19. Were our defects to appear in others would they be more or less repulsive? 20. Why? 21. Why would it be injurious for us to like what is evil, even in our dearest friends? 22. What is the difference between dissipated persons delighting in the companionship of kindred spirits, and the opinion which they may have concerning any vicious trait of character in their companions? 23. How is this shown by what they desire their relatives, or those who are entrusted to their charge, to become? 24. How would fidelity to this law teach us to appreciate the good, whether more or less; in everyone? 25. How does God express his like and dislike? 26. How is the subject of this lesson illustrated by Gen. iv. 2–7; II. Samuel xii. 1–9?

II.

TO LOVE.

The word Love is here used in the sense of benevolent interest.

1. If we have opportunity can we interest ourselves in the well-being of anyone? 2. What constitutes one our enemy? 3. What simply an extremely disagreeable person? 4. If either of these were in any kind of need could we, if it only depended upon our choice, relieve them? 5. What would be the motive in such a case?

6. Does this love then depend upon the character of the one in whom you interest yourself or upon his needs? 7. Is it necessary, as is liking, or is it voluntary? 8. Is love for enemies and the indifferent one-sided or mutual? 9. How can it be shown that some mothers interest themselves more in an unworthy and an ungrateful child, than in their more worthy children? 10. What other illustrations of this greater interest in the unworthy may be given? 11. How may this be accounted for? 12. When may love to another be said to be blind? 13. When mutually destructive? 14. Why may not these last two be called love? 15. How may we show love to strangers? 16. What is love? 17. Why is love independent of sentiment? 18. What do you mean by sentiment? 19. Why is love independent of gratitude? 20. How may you show that you can love those whom you dislike, and not love those whom you like? 21. Where, beside among enemies and strangers, may we find the disagreeable and repulsive? 22. How can it be shown that we can love them? 23. How in all this can we imitate God? 24. How is this subject illustrated in Luke x. 25–37? 25. Where is love well defined? I. Cor. xiii. 26. What does Jesus teach in Matt. v. 43–48; Luke vi. 27–38?

See "Hymn and Tune Book for Sunday Schools," hymn 169.

III.

MUTUAL LOVE.

1. How may two people interest themselves in one another regardless of liking each other? 2. How may relatives manifest their interest in one another without losing sight of their faults? 3. What desire will these very faults awaken in love? 4. To what beyond desire

will love prompt? 5. Why will this mutual love lead each to overcome his own faults? 6. Then what will be the result upon character? 7. What other services will love be ready to render? 8. How far are these principles applicable to similar relations beyond relatives? 9. What is a true self-interest? 10. What is the difference between this and selfishness? 11. How do they both differ from love? 12. How does loving differ from liking? 13. How does mutual love differ from a one-sided love? 14. Why would self-interest lead a man to the temperate use of some things, while love would prompt him to entirely abstain from the same things? 15. What different results would follow from indifference, self-interest, and love, as to the use of means of improvement?

See "Hymn and Tune Book for Sunday Schools," hymns 26, 37, 41, 70, 196; Rom. xii. 9–18; Rom. xiv; Eph. iv. 25–32; the story of Joseph and his Brethren, including that of the Chief Butler, Gen. xxxvii. — l.

IV.

UNIFYING LOVE, OR LOVE BASED UPON LIKING.

1. What did Jesus mean by "I and my Father are One?" 2. What did he mean by "May they be one, as we are one?" 3. What besides love is essential to bring about such a union? 4. Whom can we more easily and more entirely love, those whom we like or those whom we dislike? 5. How far is similarity of tastes and opinions essential to such a unity? 6. How far non-essential? 7. What is always a separating cause? 7*a*. What is a non-uniting condition? 8. How then can we love those whom we dislike? 9. Especially, how can there be mutual love,

as in the last lesson, where there are recognized defects? 10. What is the aim in either of these cases? 11. Why is moral worth absolutely essential where nearness and dearness are sought for? 12. How, if moral worth is essential, can there be perfect unity in the absence of perfect goodness? 13. What can there be? 14. If moral worth is demanded as a condition, why is not self-interest rather than love the motive? 15. What is jealousy? 16. How may our jealousies show whether our interest is self or benevolent? 17. What is the difference between the mutual love of the last lesson and the unifying love of this lesson? 18. Can this nearness and dearness be attained the more rapidly by seeking to receive or to give a larger amount of love? 19. Into how minute and into how large affairs does this love enter? 20. How generous is it as to other persons and objects loved? 21. How far is it independent of circumstances and conditions? 22. Why are there so few such relations? 23. How may the same person love his enemy, be interested in strangers, enter into the mutual love of the last lesson, and cherish the love based upon the liking in this lesson? 24. How may we in spirit manifest them all to some one person?

See "Hymn and Tune Book for Sunday Schools," hymn 67; the histories of Ruth and Naomi, David and Jonathan, Jesus and John.

V.

LOVE TO GOD.

1. How can you interest yourself in persons whom you have never seen? 2. How could you make this a matter of selfishness? 3. How could you make it a matter of self-interest? 4. How a matter of love? 5. In either of these cases is it necessary or unnecessary to have a correct

picture of the individual in your mind? 6. Why is it unnecessary? 7. Why is it unnecessary to have much or any sentiment? 8. Why is it impossible to have a picture of God in the mind? 9. How can we ascertain his wishes? 10. Knowing his wishes how can we cultivate an interest in him? 11. How can this interest be either selfish, self-interested, or benevolent? 12. In which of the three cases is it love? 13. How may it be a one-sided love? 14. How may it be a mutual love? 15. How may it be a unifying love? 16. In which case would it depend upon character? 17. Upon what would "one as we are one" depend? 18. What is the meaning of

"Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me."?

19. Why should great sacrifices intelligently and generously made, bring people closer together? 20. Even in such cases is there any necessity for sentiment? 21. Does this imply that only crosses closely unite? 22. What is the meaning of "Thou shalt love the Lord with all thy heart, soul, mind, might, and strength?" 23. What characters would result from this entire love to God?

See "Hymn and Tune Book for Sunday Schools," hymns 92, 164, 182; I. John iv. 7–21; the story of Abraham.

VI.

INTELLIGENT LIKING.

1. WHY cannot you judge of the merits of a book by merely reading its title and looking upon its binding? 2. What more is necessary? 3. Why cannot you thoroughly know the character of a person by merely

learning his name and looking upon his face? 4. What more is necessary? 5. Why does not the most diligent reading of a single chapter of a book acquaint you with all there is to follow? 6. Were you thoroughly sure of a person's industry only, how much could you claim to know of his truthfulness, honesty, and the like? 7. Were you perfectly sure that a person was a great gossiper or very intemperate only, to what extent could you claim acquaintance with the whole character? 8. Why do persons who often meet in a social way, suppose themselves to be mutually well acquainted? 9. What would astonish such persons if they undertook to write an entire list of one another's good and bad traits of character? 10. What would be the gain of writing down the traits that we actually know? 11. Upon what does intelligent liking depend? 12. If you desire to like or to be liked intelligently, how much effort in this direction ought you to be willing to make? 13. If we entered upon this study diligently, should we find a larger or smaller number of traits of character than we ordinarily expect? 14. Why should we distinguish between manners and character? 15. Between reputation and character? 16. Between what a person has been and is? 17. Between all that is external — such as property, connections, business, and the like — and character? 18. Between our prejudices and actual knowledge? 19. Are the virtues and the vices the real character, or manifestations of the real character? 20. If these are only symptoms, what then is the real character? 21. What is the practical object of this lesson? 22. Why is not loving a necessary consequence of liking?

See "Hymn and Tune Book," hymns 629, 631; Matt. vii.; the story of Saul and David.

VII.

INTELLIGENT LOVING.

1. What have you defined love to be? 2. Why may we not give to everyone that asketh of us? 3. How reconcile this principle with that taught in Matt. v. 42, and Prov. iii. 28? 4. Why then may or may not love be preceded by like? 5. By what must it be accompanied? 6. What is the meaning of indiscriminate alms-giving? 7. What is the meaning of alms-giving? 8. What is the meaning of "cold as charity"? 9. If this is the true meaning of charity, why ought there to be none? 10. Which has the more sentiment, indiscriminate or discriminate service? 11. Which has the more love? 12. Why does indiscriminate love lessen our faith in others? 13. Why does discriminate love increase our faith in others? 14. How is it more blessed to give than to receive? 15. What is the meaning of philanthropist? 16. How is this word often improperly used? 17. What is the difference between a partisan reformer and a true philanthropist? 18. What is the story of "Abou Ben Adhem"? 19. What is the meaning of "Charity begins at home"? 20. What is the meaning of James v. 19, 20, and Prov. x. 12? 21. To the serving of what persons will real love be confined? 22. Why will all, filled with a genuine spirit of love, find many ways to serve? 23. What is the meaning of "how very thoughtful he is"? 24. How does intelligent love constantly develop both the intelligence and the love?

See Prov. vi. 1–5, xvii. 15–17; James ii. 1–5; "Hymn and Tune Book for Sunday Schools," hymn 189.

VIII.

INTELLIGENTLY LIKING GOD.

1. WHY must one child be good in order that another may like him? 2. Why must a very great man be good in order that a little child may like him? 3. Why must God be good so that anyone can like him? 4. Why is this true even if the one liking is not good? 5. Suppose that what we know of a person is good, but that there is much that we do not know, how ought this to affect liking him? 6. How is this as applied to God? 7. Mention some of the things that are noticed as evidences of a bad disposition in God, which should be ascribed to man? 8. What do you mean by the laws of God? 9. Why is it better that these should be invariable? 10. How may a mistake here lead to a misunderstanding of his disposition? 11. What, if anything, can be spared from a healthy person's organization? 12. What does this show? 13. How does conscience confirm this? 14. How does aspiration? 15. How does right living? 16. Why then can we intelligently like God? 17. Why cannot he find as many reasons to like us? 18. How may we increase this liking for God? 19. What is the meaning of "ye are the temple of the living God"? 20. Then where must we go to find him?

Review Lesson V.

See "Hymn and Tune Book," hymn 244; "Hymn and Tune Book for Sunday Schools," hymns 43, 209; Matt. v. 17–42.

IX.

FAITH, IN MAN.

1. WHY have a guide to accompany you through a pathless forest? 2. What is superstition? 3. How can you choose a guide superstitiously? 4. What is fanati-

cism? 5. How can you select a guide fanatically? 6. What do you mean by "I will risk it?" 7. How may you take a guide at a risk? 8. What is the difference, if there is any, between intelligent trust and intelligent faith? 9. What is the difference between walking through a forest by faith and by sight? 10. Why ought we to have reason for our faith? 11. Why is it foolish to trust an unknown or uncredited guide? 12. Why is it foolish not to trust a thoroughly qualified guide? 13. If one is shown to be a thoroughly good guide through the White Mountains, why may we not trust him to guide us through the Green Mountains? 14. If we can trust a man as a physician, why may we not trust the same man as a lawyer? 15. How far may we walk by sight in any of the relations of life? 16. To what extent must we walk by faith or not at all? 17. What do we need that our faith may be intelligent? 18. If knowledge is thus shown to be absolutely necessary, why is not this walking by sight rather than by faith? 19. Why can we trust persons in certain directions and not in others? 20. What is the gain of intelligent faith to all parties? 21. How can faith be increased? 22. What is discriminating faith, both as to persons and as to the same person? 23. How can faith be blind if so much discrimination is demanded? 24. Why may we expect a discriminating faith to remain permanent if not to increase?

See Joshua ii. and xxii.

X.

FAITH, IN GOD.

1. Which is most natural to trust, our own parents or strangers? 2. Why do not our parents always explain to us all that they do, so that we can walk by sight? 3.

Upon whom do we depend for existence? 4. To what extent must He constantly minister to us? 5. What is the meaning of James iii. 11, 12? 6. Can anyone at the same moment both intentionally bless and curse you? 7. Why is it not reasonable to suppose that God will? 8. Wherein is he continually and obviously blessing us? 9. If his ability is equal to his goodness, of what have we a right to be sure? 10. Why must his ability, his knowledge, and his willingness to bless us be known in order that we may trust him? 11. Why is it necessary to know to what end he is conducting us that we may intelligently trust him? 12. How far is this true in trusting a pilot, a teacher, a parent? 13. Why may we trust God beyond all others? 14. Wherein may we err in judging him, both through ignorance of his purpose in our creation and in confounding the results of human action with his providence? 15. Why does he not explain all things to us? 16. What do you mean by being made on the best possible plan? 17. How then can we secure the good that he intends? 18. When we go contrary to his plan, whence comes the injury? 19. What does he do about it? 20. Why does mistaking the purpose for which we are made lead us to misunderstand his plan, and so his disposition? 21. Why do those trust him the most who harmonize most with his plans? 22. Does trusting an unworthy person increase or diminish our faith in him? 23. How is it with a worthy one? 24. How is it with God? 25. How is our faith in a guide shown? 26. What is the difference between a favorable opinion of a guide and practical faith in him? 27. If we refuse to heed his directions, why is practical faith impossible? 28. And doubting, evidence of folly? 29. How is all this applicable to faith in God? 30. What effect has implicit faith in God upon ourselves?

See "Hymn and Tune Book for Sunday Schools," hymns 43, 122; Luke xxii. 39–43; Psalm xxiii.

XI.

SIN.

1. WHAT is the meaning of "sin is the transgression of the law?" I. John iii. 4. 2. What is here meant by "the law?" 3. Why is it not a sin if one transgress the law ignorantly? 4. When are we guilty of being ignorant? 5. What is the difference between sin and error? 6. When are we guilty in not doing? 7. What is the difference between crime and sin? 8. What is indifference? 9. When is indifference a sin? 10. Mention some sins of commission against parents of which children may be guilty? 11. Against society? 12. Against God? 13. Mention some sins of omission against parents? 14. Against society? 15. Against God? 16. When are we guilty of being ignorant in our relation to our parents? 17. To society? 18. To God? 19. When, in any of these relations, are we guilty of indifference? 20. In what does sin consist? 21. Why are we guilty thereof? 22. Why is it not easy always to keep clear of sin? 23. Why ought not that to excuse us?

See the "Boston Sunday School Hymn Book," Pray's hymn, 113; "Hymn and Tune Book," hymns 266, 575; Luke xv. 11–32. I. John iii.; Rom. ii. 12–16; iii. 19, 20.

XII.

TEMPTATION.

1. WHAT is the meaning of James i. 12–15? 2. Does a man sin by having a strong desire for the intoxicating cup, or by gratifying it? 3. Is there moral character in

any desire? 4. How may the activity of some passions, or even the existence of others, be evidences of sinfulness? 5. What are involuntary thoughts of evil? 6. Why are these not sinful? 7. When do these become sinful thoughts? 8. What is the difference between a strong inclination to anger, and being angry? 9. How does all this apply to tendencies to neglect right, and gratifying the same? 10. If having a tendency to wrong is not sinful, and gratifying the tendency is, what is a temptation? 11. How are temptations glorious opportunities? 12. How may a person be injured by forcing him away from temptations? 13. How may he be decidedly injured by tempting him? 14. How may a person who weakly yields to temptation be as great a tempter as another who powerfully persuades to evil? 15. Why will love never tempt or be tempted? 16. If temptations are like rounds in a ladder,— whose foot is in a dark valley and whose top rests on pleasant uplands, — and man stands midway, what should he do? 17. Why should he rejoice that the rounds are there? 18. If he resists, which way does he go? 19. If he yields, which way? 20. If by yielding he descends a long distance, why would it be false charity to remove the ladder to save him trouble? 21. In what ways may this ladder thus be removed? 22. Why is it absolutely essential that he should climb the way he has descended? 23. How may every moment which calls for action or non-action be like a round in this ladder? 24. What difference would it make whether one yielded to the temptation of that moment, resisted it, or, were it possible, did neither?

See "Hymn and Tune Book for Sunday Schools," hymns 32, 195; James i.; Matt. iv. 1–11; II. Kings v. especially verses 20–27; Gen. iii.

XIII.

FORGIVENESS.

1. How long should a sick person be treated as such? 2. Suppose that he was sick last year and thoroughly recovered, how should he be treated to-day? 3. What difference would it make if his friends found it impossible to forget his sickness? 4. Is it very probable that he will again have the same disease? 5. To what extent is disease dependent upon will? 6. How long should one doing wrong be treated as a wrong-doer? 7. Why is this in harmony with the kindest feelings and the largest charity? 8. If he ceased to do wrong last year, how should he to-day be treated? 9. Why is it absurd to do otherwise? 10. What difference need it make if his past sins are distinctly remembered? 11. How may a person sin against another, — *e. g.* lie or gossip, — and afterwards quit that sin, and yet not be penitent toward the one against whom the sin was committed? 12. To what extent does sin depend upon will? 13. What is forgiveness? 14. What is the difference between forgiveness and forbearance? 15. What is the meaning of Luke xvii. 3, 4? 16. Why is Matt. vi. 14, 15 a matter of necessity and not a matter of choice? 17. What is the difference between forgiveness and non-retaliation? 18. Between forgiveness and an external reconciliation? 19. What kind of disposition have those people who say "I forgive, but I never forget"? 20. What is the difference between forgiving a penitent for lying, and having great confidence in him as a thoroughly developed truth-teller? 21. Upon what condition does God forgive sin? 22. If a person repents, and the one against whom he has sinned refuses to forgive him, which then is the sinner? 23. When will he equal the excellence of the other? 24. Upon what conditions then is

forgiveness possible? 25. How may one refuse to forgive? 26. Why is a forgiving disposition ennobling and blessed in its influence?

See "Hymn and Tune Book for Sunday Schools," hymn 77; Matt. xviii. 21–35; Gen. l. 15–21.

XIV.

MORALITY.

1. Why do parents at once love a new-born infant? 2. How much of intellectual or moral worth is there in the infant? 3. How long before there will be any? 4. Is this interest selfishness, self-interest, or benevolence? 5. Why, nevertheless, are parents under obligations to this child? 6. What do you mean by duty? 7. In the training of this child, under what obligations are the parents to the city or state? 8. As children grow, under what obligations are they to their parents? 9. How far is it true that the individuals constituting a family are "members one of another"? 10. If benevolent interest fills everyone, why will all sense of obligation cease? 11. To what extent is a family under obligations to the community, as an individual member of a family is to the family? 12. How far are these obligations natural, and how far the result of legislative enactments? 13. If the law demands me to vote in one place, and I prefer to vote in another, why should I not be governed by my preferences? 14. If the law forbids my selling ardent spirits, and I can otherwise conscientiously sell the same, why should I not do it? 15. If I find it more convenient and profitable to lie than to tell the truth, why should I not lie? 16. What is morality? 17. What is the difference between crime and

vice? 18. What difference, if any, is there between vice and immorality? 19. What constitutes one an atheist? 20. Why is not an atheist thereby discharged from all moral and legal obligations? 21. How is self-interest abundantly promoted by attaining the highest standard of morality? 22. Why must love or benevolent interest lead one more earnestly in the same direction? 23. Why does the highest morality include our relation to God as well as to all mankind? 24. What is it to be a man of principle?

See "Hymn and Tune Book for Sunday Schools," hymns 62, 127; Prov. vi., x.

XV.

TRUTHFULNESS.

1. WHAT is a lie? 2. What is the difference between a lie and a mistake? 3. How may we lie by words? 4. By silence? 5. By actions? 6. By doing nothing? 7. When does a person in spirit tell the truth? 8. What is prevarication? 9. Exaggeration? 10. What is the meaning of "the truth must not be spoken at all times?" 11. What is secretiveness? 12. When are we under obligation to keep a secret? 13. Why is it highly dishonorable to attempt to get from another a secret which does not belong to him to give? 14. Why is it dishonorable to reveal the secret? 15. When have we no right to judge of its value? 16. Why are we under obligation both to tell the truth and keep the secret? 17. What is candor? 18. Why are truthful people liable to be also very candid? 19. How can you harmonize candor with secretiveness? 20. How does a single lie affect our confidence in the person who utters it? 21. Why does not the same result follow from

proper jesting? 22. How must this kind of jesting be regulated that we may preserve perfect truthfulness? 23. Why does not stratagem in war affect the confidence in the veracity of opposing generals? 24. Why do lies, told in times of extremity, always shake confidence in the statements of such persons in all following similar occasions? 25. What is the meaning of isolation? 26. Why do lies isolate? 27. What opposite effect has truthfulness? 28. Why is the sense of the nobility of a person affected by the utterance of a single lie? 29. Why is a person of unimpeachable veracity not only one who commands our respect, but one in whom in extreme cases we repose confidence beyond even that of the best loved one, if that loved one has exceptions to his law of truthfulness? 30. What is the meaning of Matt. v. 37?

See "Hymn and Tune Book for Sunday Schools," hymn 63; Eph. iv. 25–32; Acts iv. 32, v. 11.

XVI.

HUMAN JUSTICE.

1. What is justice? 2. Why is Justice represented with bandaged eyes and holding scales? 3. If you were to decide upon the merits and demerits of a friend and of a foe, according to justice, what would you do about it? 4. Why cannot you, just to accommodate your dearly beloved one, declare that he is as learned as his more scholarly enemy? 5. How does this apply to all the known facts of circumstance and character pertaining to everyone? 6. What is the difference between justice and cruelty? 7. Between justice and retaliation? 8. Between justice and indifference? 9. How then can

you reconcile justice with love? 10. What is the difference between justice and mercy? 11. Between mercy and indulgence? 12. If a sick child needed medicine, why would it not be merciful to heed the child's cries and not administer it? 13. Why would it not be just? 14. What would it be? 15. Why is all such indulgence practical cruelty? 16. What is the object of all true punishment? 17. Of all proper rewards? 18. How may rewards and punishments be both just and merciful? 19. Why is it unjust for a person, unable to pay his debts, to indulge in luxuries? 20. Or to contribute money to any charitable object? 21. Why is it unjust to circulate false reports to your neighbor's injury? 22. Why is it unjust to needlessly circulate true reports to his injury? 23. What is the meaning of Matt. vii. 12? 24. What is the difference between legal "justice" and justice? 25. What hard courses of conduct are sometimes pursued in the name of justice? 26. What is the difference between formal and actual justice?

See "Hymn and Tune Book for Sunday Schools," hymn 4.

XVII.

DIVINE JUSTICE.

1. Why would it be unjust for a father, before his children are born, and without regard to their character, to ordain part to live for years in the cellar, and the others in the parlor? 2. What is the meaning of Romans v. 12? 3. What is the meaning of Exodus xx. 5, 6? 4. What is the difference between guilt and the consequences of guilt? 5. If a child accidentally or wilfully breaks the toys or injures the clothes which his parents have given him, who is to be blamed? 6. Is the loss of either clothes or toys to be regarded as punishment or consequence? 7. If a child, through wrong doing, permanently injures

another child, who is blameworthy? 8. If a person either accidentally or through wrong doing loses an eye, who is blameworthy? 9. If through his own wrong doing, or that of his parents, he is diseased, who is blameworthy? 10. Suppose these consequences came as the result of ignorance in either party, who must be held responsible? 11. In all these cases what would God endeavor to do? 12. How is this shown when your finger is cut by yourself or another, intentionally or accidentally? 13. What is punishment? 14. What is law? 15. Why are the laws of God invariable? 16. How can it be shown that consequences of sin can be transmitted, but sins cannot be? 17. How is all this made clear in Ezek. xviii? 18. Does God regard us with reference to our past, present, or future? 19. How does the past affect our present? 20. What is the meaning of Rom. ii. 6? 21. Why is II. Cor. v. 10 perfectly just? 22. Why is justice never cruel? 23. Why is it never unwisely indulgent? 24. How, in all this lesson and in all things, is God shown to be perfectly just? 25. In what ways, if any, would you have a perfectly affectionate father pursue a different course?

See Faber's Hymns, p. 113; "Hymn and Tune Book," hymn 153.

XVIII.

HONESTY.

1. WHAT have you that you can call your own? 2. By what law do you claim the possession of the natural and acquired faculties with which you are endowed? 3. What can your parents justly claim of you in regard to these during your minority? 4. If parents do not possess their

children, why does society hold them responsible for what their children do and become? 5. What do you mean by children attaining freedom at twenty-one years of age? 6. How then can children possess any property during their minority? 7. Mention some kinds of property that children possess? 8. Why is it not better that these should be the possession of all the children of a family in common? 9. What is it to recognize the rights of property? 10. Why do children justly demand the recognition of this right even in their smallest possessions? 11. What is honesty? 12. Why is the use of another's property, without permission, dishonest? 13. How may we dishonestly use another's time? 14. Why is a person dishonest who contracts a debt, seeing no way to pay it? 15. Why is a person dishonest who, misrepresenting the value of property, thereby either purchases it for less than it is worth, or sells it for more than it is worth? 16. What is the meaning of Lev. xix. 35, 36? 17. How can one be dishonest in the quality of his labor? 18. What is the difference between honesty and candor? 19. Why is it dishonest, through misrepresentation of a person's real worth, to thereby either secure or deprive him of a paying position? 20. What are tricks of trade? 21. Why does a man fail to respect himself just in proportion as he is dishonest? 22. Why must others fail to respect him for the same reason? 23. Why may not a person be a little dishonest and yet be just? 24. Why may not a person be a little dishonest and yet be perfectly truthful? 25. Is dishonesty selfish, self-interested, or benevolent? 26. Why? 27. Why is a perfectly honest man careful about little things, — *e. g.* horse-car fares? 28. What did Pope mean by "An honest man's the noblest work of God"?

See "Hymn and Tune Book for Sunday Schools," hymn 32.

XIX.

ANGER.

1. If a hot coal or a piece of ice be placed in the hand, why feel irritated any more than though a book were placed there? 2. Why does insulting conduct or marked indifference produce a different feeling from kindly treatment? 3. Why is it impossible for us to approve of unkindness? 4. What circumstances of ill-treatment may greatly excite our feelings of disapprobation? 5. What is retaliation? 6. What is the difference between decided disapproval and retaliation? 7. What is revenge? 8. Which is just, righteous anger, retaliation, or revenge? 9. What is the meaning of Matt. v. 21, 22? 10. How can we be righteously angry through error? 11. What can we do to avoid being angry "without a cause"? 12. What is the meaning of Eph. iv. 26? 13. What is the meaning of "Let not the sun go down upon your wrath"? 14. To what extent is righteous anger a matter of choice? 15. To what extent is it a matter of control? 16. When is the absence of righteous anger discreditable? 17. How reconcile Eph. iv. 26 and 31? 18. How reconcile Col. iii. 6 and 8? 19. In what sense are the terms wrath and anger applied to God in the New Testament? 20. What is the meaning of Mark iii. 5? 21. How reconcile righteous anger with perfect love? 22. Why is there nothing unamiable in righteous anger? 23. Why may a person at the same time and to the same individual be angry, patient, pitiful, and emphatically loving? 24. How far was Esau's anger righteous and how far was it revengeful as recorded in Gen. xxvii.? 25. How did Jacob's guilt and Esau's more noble nature show themselves as recorded in Gen. xxxii. and xxxiii.? 26. What is the difference be-

tween revenge, retaliation, and punishment? 27. Why is intelligent love a true guide in this matter?

See "Hymn and Tune Book for Sunday Schools," hymns 4, 72.

XX.

DISPOSITION.

1. WHAT do you mean by a good disposition? 2. What do you mean by a bad disposition? 3. How may a naturally quick temper, properly trained, contribute its share to a good disposition? 4. What is it to properly train a quick temper? 5. How may naturally good dispositions become bad? 6. How may bad dispositions be changed to good? 7. Into what may obstinacy be developed? 8. What constitutes one a fussy person? 9. Into what ought fussiness to be developed? 10. What is the danger of a naturally mild disposition? 11. What motive actuates in gratifying a bad disposition? 12. Why does mere self-interest fail to awaken and develop a thoroughly good disposition? 13. What other evils of disposition are liable to accompany fretfulness? 14. What is the effect of a bad disposition upon the possessor? 15. How are bad dispositions liable to be contagious? 16. How is it with good ones? 17. What are some of the mischievous effects of a bad disposition in a family? 18. How does it prevent a perfect union of friends? 19. Of what advantages of relationship, friendship, and society does it deprive its possessor? 20. How differently would the last three questions be answered in case of a good disposition? 21. Why is it not a sufficiently good excuse to say that we were born dumb, unable to walk, ignorant, and therefore must remain so? 22. Why may we not say

that we were born with certain infirmities of temper and therefore we must continue them? 23. What power of change and development is given to everyone? 24. How does the story of Jacob and Esau illustrate two dispositions? 25. How does that of Saul and David?

See "Hymn and Tune Book for Sunday Schools," hymn 217; "Hymn and Tune Book," hymn 615.

XXI.

BAD DISPOSITIONS OF OTHERS.

1. How would selfishness prompt us to act towards persons having bad dispositions? 2. What would mere self-interest prompt us to do? 3. Suppose that we are so situated that we cannot let them alone? 4. Why is it not unreasonable to feel like treating them as they deserve? 5. When we are not just right, what kind of treatment works the best with us? 6. What kind of bad disposition may persons have conscientiously? 7. How does this arise from a very narrow view of things? 8. Suppose persons indulge in an acknowledged bad disposition, why do they need pity? 9. Why would not you, having a good disposition, exchange conditions with such? 10. In what way may we use such persons for our own moral development? 11. How may parents use such a disposition profitably in the family for their children's training? 12. To what extent may an irritable or an impatient disposition be the result of weakness or disease? 13. How may other constitutional or undeveloped conditions account for defective dispositions? 14. If we then would benefit infirm dispositions, how much pains ought we to take to know such facts? 15. If we can sweeten one such disposition, how much good do we accomplish

for that individual? 16. How much for the family? 17. What is a curse? 18. To what extent is a bad disposition a curse? 19. What is it to bless? 20. Which is nobler, to bless those who curse us, or to treat them as they treat us? 21. Why are some persons more willing to do good by giving money than by patient effort to improve their dispositions? 22. Which leads to the noblest results both in self and others? 23. In what ways? 24. If all homes were thoroughly harmonized, why would more persons believe in the goodness of God? 25. And in the worthiness of man? 26. Why is example in all this so much better than precept? 27. Then why do people mourn or complain when they have admirable opportunities for such example?

See "Hymn and Tune Book for Sunday Schools," hymns 37, 140; I. Sam. xxiv.

XXII.

GOSSIPING.

1. What law is recorded in Leviticus xix. 16? 2. Why are gossipers held in such contempt? 3. Why are they feared? 4. Why have they not a right to go up and down as tale-bearers if they tell only what they know to be the truth? 5. How careful are they in ascertaining the precise facts? 6. What is said about tale-bearers in Prov. xx. 19?* 7. What exhortation is given in the same verse? 8. Why is a revealer of secrets considered a dangerous person? 9. What is the difference between a tale-bearer and a faithful spirit? Prov. xi. 13. 10. Which kind of property is more valuable to a person, that which affects his pocket or his reputation? 11. How does

* Dr. Noyes's translation.

Shakespeare show the cruelty and folly of stealing the latter in "Who steals my purse steals trash, &c." ? 12. What facts may there be, the publishment of which, though not affecting reputation, may affect happiness? 13. Why is it an act of selfishness to relate concerning others that which ought to be hidden? 14. Why do the Proverbs say "Where there is no tale-bearer contention ceases," xxvi. 20? 15. What is slander? 16. How far is it true that "he that utters slander is a fool," Prov. x. 18? 17. With what criminals are gossipers classed by Peter, I. Pet. iv. 15? 18. Judging from results, how far is this just? 19. Why are gossipers so sensitive about being gossiped about? 20. What is a hypocrite? 21. In what ways are gossipers often hypocritical? 22. How would pure love cure all this?

See I. Peter iii. 8–17.

XXIII.

SUPERSTITION.

1. WHAT do you mean by antecedent and consequent? 2. Give an illustration. 3. Define cause and effect. 4. Give an illustration. 5. Why is God called the First Cause? 6. What then are all other causes? 7. What is the difference between cause and antecedent? 8. What is meant by the order of nature? 9. Why may we not expect that at some time fire will drown and water will burn? 10. Why does not God sometimes change his laws, — that is, vary his modes of action? 11. What do you mean by happen? 12. Why do not some things happen in nature? 13. What is the difference between hap and luck? 14. By what law of nature is it declared that odd numbers are lucky? 15. If odd numbers are lucky, how does it turn out that "thirteen is very unlucky"? 16.

What is superstition? 17. Mention some superstitions. 18. Why does every superstition disappear when the real antecedent or cause is clearly perceived? 19. How is it thus shown that where people are superstitious they are ignorant? 20. Why cannot you reason with superstitious people? 21. How does it happen that the most superstitious are often the most skeptical? 22. Why are both knowledge and will necessary to banish superstition? 23. How does an intelligent faith help to the same result? 24. Why are people so ashamed to acknowledge any superstition? 25. Why is it important to lift everyone above this weakness?

See "Hymn and Tune Book for Sunday Schools," hymn 122.

XXIV.

HEROISM.

1. What is it to be courageous? 2. What is the difference between courage and rashness, or foolhardiness? 3. What is the difference between cowardice and prudence? 4. Why does it require courage always to do the right? 5. Why do we need intelligence in the line of courageous action? 6. What is the meaning of Luke xiv. 25–35? 7. What is true firmness? 8. What is the difference between firmness and obstinacy? 9. Why do we need firmness in order to sustain a perfectly benevolent relation to others? 10. What is the meaning of James i. 6–8? 11. What is the difference between firmness and perseverance? 12. What is the meaning of Luke ix. 57–62? 13. Why is great perseverance so necessary in sustaining a perfect relation to God? 14. What is heroism? 15. What is the difference between sentimental and actual

heroism? 16. What is the difference between theoretical and practical heroism? 17. How far may this moral heroism be encouraged by human approbation? 18. Wherein must it be completely independent of it? 19. What is the difference between reputation and character? 20. For which must true heroism strive? 21. Why is even character not to be labored for as an end, but to be welcomed as a result? 22. What then must be the motive?

See "Hymn and Tune Book for Sunday Schools," hymn 211; story of Paul.

XXV.

COMPANIONS.

1. WHY is good atmosphere essential to physical health? 2. What is the meaning of a good social or moral atmosphere? 3. Why should one be known by the company he keeps? 4. What is the meaning of Acts iv. 13? 5. How may we discover that one has been with a companion whose character is opposite to that of Jesus? 6. How may a very rough bad man draw away some, and a very gentlemanly bad man draw away others, from the right? 7. How do those who are indifferent to the right injure some whom positive wrong would never affect? 8. What is the meaning of Rom. xii. 2? 9. How may a person be equally transformed into evil? 10. How is it that young persons are more easily transformed into evil than older ones? 11. What is the meaning of II. Cor. vi. 14–18? 12. What is the difference between voluntary and involuntary companionship? 13. Why may involuntary companionship serve to develop our virtues, while volun-

tary companionship leads us to ruin? 14. What is the difference in the relation of Jesus to publicans and sinners, and to John the beloved disciple? 15. In avoiding the companionship of those whose influence is evil, how may we rather increase than diminish our love for them? 16. What warning does Pope give in the following: —

> "Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."?

17. How slowly or how rapidly may we yield to the transforming influence of good or evil? 18. Why is a person who is easily tempted to wrong, a bad companion? 19. How do we regard those who in the past have misled us by their greater strength or weakness? 20. How then must others regard us? 21. How must this judgment be more decisive, both upon ourselves and others, as years pass away? 22. To what extent may a man's whole life be modified for good or evil by the company he keeps? 23. The happiness or misery of how many others may be affected thereby? 24. How can it be shown that every man gives something good or evil to future generations? 25. How does all this touch his immortal life? 26. If companionship be so essential, how careful should we be as to that which we seek and that which others find in us? 27. Why does this very essentially touch little things?

See Ps. i.; Prov. iii. 10–15, iv. 10–19, x. 20, xi. 2–14, xxii. 24, 25, xxiii. 19–21, xxiv. 29–32, xxviii. 6, 7; "Hymn and Tune Book for Sunday Schools," hymns 7, 26.

XXVI.

CONVERSATION.

1. WHAT is the Socratic mode of instruction? 2. If every question were intelligently put, and received a corresponding answer, what would be the result upon our education? 3. Why are we liable to learn more readily through conversation than through books? 4. Who most thoroughly masters a subject, he who learns or he who teaches? 5. Why? 6. Of what use is knowledge? 7. How may you so use knowledge that it will increase your own mental vigor? 8. What is the difference between useful knowledge and mere gossip? 9. Why do some people prefer one to the other? 10. What is the use of mirthfulness? 11. What did Paul mean by foolish jesting which is not convenient? 12. How does this differ from sensible jesting? 13. How far is conversation wise which promotes cheerfulness? 14. What is the objection to obnoxious gossiping? 15. When is it right to discuss the faults of others? 16. What is immoral conversation? 17. In what different way may it be indulged? 18. What is irreverent conversation? 19. How is it impossible through wrong conversation to promote friendship or any worthy relation? 20. How may conversation be made the channel of true affection? 21. In how many ways should we be useful if we could make entirely correct and profitable the conversation of those about us? 22. What is entirely correct conversation? 23. If you were silent whenever you heard anyone scolding, faultfinding, gossiping, relating improper or disagreeable events, and all other defective utterances, what would be the result? 24. If conversation is so important in mental and moral culture, what ought we to do about it?

See Matt. xii. 31–37.

XXVII.

THOUGHTS.

1. WHY are our thoughts freer than other actions? 2. What are involuntary thoughts? 3. What is the difference between thoughts of evil and evil thoughts? 4. How may we so manage thoughts of evil as to decidedly increase our virtue? 5. What is an internal resistance of temptation? 6. Why is this internal battlefield very essential to external success? 7. What must we do in order to internally sustain as true a relation to others as we do externally? 8. What are air-castles? 9. How may selfishness be gratified by building air-castles? 10. What is meditation? 11. How does that upon which we meditate affect our disposition? 12. What is taught in Phil. iv. 8? 13. What is profitable thinking? 14. How may a man so regulate his habits of thought as to increase his mental vigor? 15. How intimate is the condition of mind and body? 16. To what extent is it true that "as a man thinketh, so is he"? 17. How far are we responsible for our thoughts? 18. What do you mean by a very thoughtful or considerate person? 19. Why is such thoughtfulness an evidence of considerable benevolence? 20. What is the difference between thought and external action? 21. If a man's thoughts are all right, what must be his character?

See Mark vii. 14–23.

XXVIII.

INDWELLING GOD.

1. WHEN you sail on the Atlantic Ocean, how much of its surface and of its entire mass do you see? 2. How much is necessary for all practical purposes? 3. How far

does your knowledge of the ocean extend beyond the picture presented to your mind? 4. Imagining yourself up in a balloon, and applying to *space* questions similar to these three about the ocean, how would you answer them? 5. What is the form of the power which moves in all nature? 6. As that power touches every atom and fills all space, how comprehensive a picture of it can you present to your imagination? 7. What is the difference between clearly understanding what you mean by ocean, space, and universal power, and comprehending any one of these? 8. Why do we not comprehend as well as understand these three? 9. Why is it unnecessary that we should? 10. Where are we most sure that the universal power dwells? Why? 11. What is the evidence in us that this power is intelligent? 12. That He is good? 13. That He is affectionate? 14. That He works for righteousness? 15. Why do we use the term He, or any personal pronoun, when speaking of God? 16. How does all this (10–14) show that he sustains an individual relation to us? 17. What is the meaning of "Ye are the temple of the living God"? 18. Where then shall we look for him? 19. If he is thus constantly working in and for us, in what light shall we regard indifference to him? 20. How does this thought of the indwelling God become extremely disagreeable to those who are determined, through self-indulgence, to oppose him? 21. How does it render the relation of those who are interested in him clear and attractive? 22. What is the meaning of "Nearer, my God, to thee"? 23. What course may we pursue to ever sustain a near relation to him?

See "Hymn and Tune Book," hymns 319, 320, 321, 337.

XXIX.

SCIENCE.

1. WHAT is science? 2. How do we know the age of a tree? 3. How are scientists trying to discover the age of the earth? 4. Through what changes does an egg pass in becoming a bird? 5. Through what changes does an acorn pass in becoming an oak tree? 6. Why do not acorns occasionally become something different from oaks? 7. How nearly general is this law with seeds and eggs? 8. What is the meaning of law? 9. Who or what is producing these results regularly, or according to law? 10. What attribute does this imply? 11. In what way can the universal power manifest intelligence more conclusively? 12. What things in nature, great or small, are beyond the reach of law? 13. Why is this fixedness of law, or regularity of His operations, so useful? 14. How do you discover the use of the eyes? 15. For what are the affections given? 16. For what is conscience given? 17. When may we know that we have done the best we can with a plant? 18. When may we know that man has attained his best? 19. A family? 20. A nation? 21. How does the best estate of everything and of every person make manifest the purpose of God? 22. How does the study of science thus become a mode of ascertaining the thoughts and wishes of God? 23. According to the last lesson where did we decide that he dwells, who thus fills all space and controls all things? 24. What is the meaning of Ps. xix.?

See "Hymn and Tune Book for Sunday Schools," hymns 33, 54, 56, 57.

XXX.

PROVIDENCE.

1. Why not teach infants to read? 2. Why do you not permit little children to have valuable things with which to amuse themselves? 3. If these children are reasonable, to what is their discontent owing? 4. Why do not the parents yield when the children are thus unhappy? 5. Why does not God let us have our way in all things? 6. Why do we complain? 7. Why does he not explain to us? 8. When a child injures himself, why does he not blame his parents? 9. When he is injured by another child, why does he not blame his parents? 10. Mention some evils, which people bring upon themselves, for which they blame God? 11. Mention some which others bring upon them, for which they blame God? 12. When children injure themselves or are injured by others, what do reasonable parents seek to do? 13. Under similar circumstances what does God seek to do? 14. How far is the co-operation of the children essential? 15. If children neglect opportunities of improvement, and so fare worse than their more faithful brothers, why should they not blame their parents for partiality? 16. Why, under similar circumstances, should we not blame God? 17. What one object are the faithful sure to gain? 18. How do all things work together for good to them? 19. Can you mention any one circumstance which will prevent this? 20. What do you mean by providence of God? 21. Why do people so constantly distrust God's providence? 22. If he is good, and works according to invariable law, why may we repose implicit confidence in him? 23. What will be the result upon ourselves of perfect trust? 24. How will it aid us to understand the

indwelling Father better? 25. How will it increase both our interest and our trust in him?

See Ps. xxiii.; Matt. vi. 19–34; "Hymn and Tune Book for Sunday Schools," hymns 19, 24.

XXXI.

RETRIBUTION.

1. If a person desires to be nourished what must he do? 2. If he will not eat, then what will be the result? 3. Why must this be so? 4. If he takes poison, then what will be the result? 5. If he takes it ignorantly, then what must be the result? 6. If given him by another, what must be the result? 7. Why does law imply plan? 8. Is it the purpose of God's plan to reward the good and punish the bad, or to have all go prosperously? 9. Suppose everyone knew enough and was willing always to act according to his plan, what would be the result? 10. If a good plan is laid for a pleasant journey, and some will not go, and others are indifferent to the plan, and others oppose it, while others carefully acquaint themselves with it and conform thereto, what four different results will follow? 11. What is the difference between rewards and punishments, and results? 12. How is all this obvious in God's plan and the results thereof? 13. How does this show the folly of complaints against his administration? 14. Of some theories concerning his "judgments"? 15. How sure and impartial does it show his laws to be? 16. How necessary that we should know them? 17. How different would much of the evil of which we complain be, if we were created independent individuals instead of "members one of another"? 18. But how great would be our loss? 19. How much of the evil should we avoid if

we were fated instead of free? 20. How much should we then lose? 21. What one end are we sure of attaining if we will? 22. What motive is necessary? 23. What end is so valuable as this? 24. What grand end can be accomplished without toil? 25. How, so far as you are concerned, does this show the wisdom and goodness of God? 26. How may we respond thereto? 27. Suppose that this life were all, how would love as an end be most satisfactory?

XXXII.

PRAYER.

1. WHAT did Jesus mean to teach when he said, "Your Father knoweth what things ye have need of before ye ask him"? 2. How thoroughly does he know our wants? 3. Why then did Jesus teach his disciples to pray? 4. Why will not God alter his plans when we pray? 5. Will he alter his plans if we eat, plant, study, and the like? 6. Why then do these things? 7. But suppose we do any of these things or pray in order to instruct God? 8. Why did Jesus object to our "much speaking" as a means of being "heard"? 9. How is the attempt to be heard by "much speaking" illustrated in I. Kings xviii.? 10. What is the meaning of Ps. cxxxix. 1–4; John ix. 31? 11. What then is the meaning of His hearing our prayer? I. Kings viii. 22–53. 12. What are we taught in James iv. 3; Ps. lxvi. 16–20? 13. Suppose one to eat or plant contrary to the divine plan, why does he not expect a favorable result? 14. Why should not one ask for what God has arranged that we should otherwise receive? 15. From whom do all the fruits of the earth proceed? 16. How may a farmer's work be as much a request to God by deeds as a verbal prayer is by words? 17. How may compliance with all conditions be as devout as verbal

prayer? 18. What leads to much skepticism in prayer? 19. What is it to pray in the name of Jesus? 20. How may one offer the Lord's prayer in the name of Jesus and another not? 21. What is a prayer of faith? 22. How may persistency of petition, great emotion, and expectancy of the very things asked be confounded with faith? 23. Wherein was Christ's prayer in Gethsemane an obvious prayer of faith? 24. How is this superstitiously used? 25. What instruction did Jesus give in Matt. vi. 5–15? 26. Why is a consistent life a condition of acceptable prayer? 27. What motive did Jesus teach? 28. What is prayer? 29. What its use? 30. How does the experience of those interested in God prove this?

See "Hymn and Tune Book," hymn 308.

XXXIII.

WORSHIP.

1. WHAT did Jesus teach concerning worship in John iv. 1–24? 2. How harmonize "Ye are the temples of the living God" with Gen. xxviii. 16? 3. What is taught in hymn 46 (verses 1 and 2) of "Hymn and Tune Book"? 4. What did Paul teach in Gal. iv. 9, 10; Col. ii. 16, 17; Rom. xiv. 4–6? In point of fact what is the spirit of the whole passage, Rom. xiv. 1 to xv. 3? 5. What places of worship did Jesus visit? 6. How did he differ from the traditions of the elders in his use of the Sabbath? 7. How did he differ from the traditions of the elders in his use of the synagogue and the Temple? 8. How much time did he spend in prayer? 9. How do his prayers teach us to pray? 10. How careful was Paul to observe the Jewish ritual? 11. What is worship? 12. Why not "praise" God in the sense of adulation? 13. What use is there in children's revisiting their homes? 14. What use is there in

the absent corresponding with their homes? 15. What is the use of friendly visiting and corresponding? 16. Why should we worship God? 17. How may we worship God? 18. Why does so great a being delight in the worship of the least of his children? 19. What is formal worship? 20. What bad effects result from it? 21. What is superstitious worship? 22. What evils result therefrom? 23. What are the negatively evil results of no worship? 24. What are the positively evil results of no worship? 25. How are poetry and music aids to worship? 26. Why are stated times and consecrated places necessary? Hymn 711, "Hymn and Tune Book." 27. What is it to "worship in spirit and in truth"? 28. How does private worship render more effective public worship? 29. If we would have worship bring us nearer to God, how must our life correspond with our worship? 30. Why may instruction, such as preaching, be separated from worship? 31. Why is it now united with it? 32. What part may each one take in public worship? 33. How may we best prepare ourselves for it? 34. How far is every individual in the community responsible for its prosperity? 35. Why will interest in God and man, guarantee a faithful discharge of this duty?

XXXIV.

DOING AND KNOWING.

1. WHAT does an inventor desire to do when he has theoretically perfected a machine? 2. When is he satisfied? 3. What are we taught in John iii. 20, 21? 4. What will most surely reveal a fanatical or mistaken theory? 5. What will confirm every reasonable person in a true theory? 6. What is the meaning of John vii. 17?

7. How would this doing His will save us from much sickness? 8. How would it be of special service to the young and inexperienced? 9. What is the meaning of John xv. 1–14? 10. What does Matt. vii. 15–27 teach? 11. What is the meaning of John xiv. 21–24? 12. What is the meaning of John xiv. 12? 13. What is taught in John xiv. 15–18? 14. What is this holy spirit? 15. Why are those who are most faithful to the teachings of Christ most sure of their value? 16. What did Jesus mean by "the words that I speak unto you, they are spirit and they are life"? 17. What are we taught in hymn 447, "Hymn and Tune Book"? 18. What is the meaning of hymn 306, "Hymn and Tune Book"? 19. When does a great artist feel satisfied with his disciple, when he receives his thought clearly, or is filled with his spirit? 20. How does the fulness of the spirit lead to the clearness of the thought?

XXXV.

REDEEMING OTHERS.

1. WHY was Jesus so called? Matt. i. 21. 2. What do you mean by saving an individual from his sins? 3. What are we taught in Matt. xviii. 15–22? 4. What preparation is needed to rescue another from his faults? Matt. vii. 1–5. 5. Which is better, to rescue a person after he has fallen into sin or to prevent the fall? 6. What is the rule of conduct given in I. Cor. viii.? 7. What lesson is taught in I. Peter ii. 20–25? 8. What distinction would you make between a fault, a vice, and a crime? 9. How much has ignorance to do with either of these? 10. How much has inexperience? 11. In what different degrees of intensity would three persons of varied

age and experience regard the term lying? 12. How would this apply to any other vice? 13. How far then is instruction necessary to prevent crime? 14. How far is it necessary to redeem from wrong? 15. What are sins of omission? 16. How mischievous are these? 17. Why is it often more difficult to redeem from these than from sins of commission? 18. How far are persons dependent upon companions for right character? 19. How can you wisely influence them in this respect? 20. In redeeming others, why is it better to develop their virtues than often to rebuke their vices? 21. Why must the young and inexperienced walk more or less by faith in good parents and more experienced friends? 22. How are persons cheated into wrong by the sophistries of their own and others' reasoning? 23. What motive actuates to any wrong? 24. Why would love perfect any character? 25. Why is interest in God more powerful than mere interest in man? 26. What is "the sin of the world"? 27. Why is it said of persons who cease to act from the motive of selfishness or self-interest, and act from interest in God and man, that they have had a change of heart? 28. What is the meaning of Acts iv. 12? 29. What greater favor can we bestow upon any person than to bring about this change of heart?

XXXVI.

FINAL RELATIONS.

1. WHY does not a child during its first six months sustain any positive relation? 2. How profound are the loves and hates of early life? 3. To what degree are affections exercised during boyhood and girlhood? 4. Why do true parents love their children very much better than the children do their parents? 5. Why are the

friendships of youth taken up so enthusiastically and dropped so readily? 6. Why, as we progress in life, are we liable to regard with more or less disfavor those who have tempted us to sin, and who have yielded to our temptations? 7. How do we regard with increasing favor those who have at all aided us to a better moral character? 8. How far do differences of education and of taste keep persons from coming together? 9. What is the impassable gulf of separation? 10. How far will a sense of duty enable us to respect those who are destitute of the qualities which command respect? 11. What is prejudice? 12. How far may prejudice keep apart persons qualified for a close relation? 13. What is it really to be acquainted with another? 14. Under what circumstances will a thorough acquaintance keep people at a distance? 15. Under what circumstances will it show the possibility of their having an intimate friendship? 16. Why must every worthy relation be attended to in order to grow? 17. What are the conditions of a growing friendship? 18. How are persons often associated together, or dissociated, by wealth and fashion, and other artificial conditions? 19. What is the difference between the intelligent friendship of the good, and any mere companionship? 20. Why, in the long run, will one be transient and the other permanent? 21. How far does selfishness, or even self-interest, separate? 22. What must be the motive that unites? 23. Why then would the mutually perfecting (not the perfect) be the kindred spirits of any moment?

XXXVII.

PREPARATION FOR TRIALS.

1. WHAT is the meaning of "a prudent man foreseeth the evil and hideth himself"? 2. How may a wise man, by prudent forethought, draw real good from apparent evil? 3. What are temptations? 4. What does anyone gain who resists every temptation to evil? 5. What is the meaning of watchfulness? 6. Why is watchfulness an important preparation for victory over temptation? 7. Why are we all liable to sickness? 8. What moral ills may we get out of sickness? 9. What profitable use may we make of sickness, for ourselves and others? 10. How far will careful forethought aid us in this matter? 11. What do you term trials? 12. Why do trials sour some dispositions? 13. How may they be so used as to sweeten dispositions? 14. How may benevolence, especially, be developed through the right use of trials? 15. What difference does it make, when a loved one is taken by death, whether it is through fate or providence? 16. Whether you believe in annihilation or immortality? 17. Why is it necessary to have one's views as clear as possible at all times on this subject? 18. Why is it wise to be familiar with the thought of our own departure? 19. If we stood at the end of the journey and looked back, what should we regret? 20. Suppose that thus far we have made no preparation for any of these things, what had we now better do? 21. How beneficial will clear views be upon all these things? 22. Of what service will an intelligent reliance upon God be? 23. How essentially will love to God and man help us? 24. How will a full preparation for all these things aid us to help others?

XXXVIII.

JESUS.

1. WHY is Jesus called "the light of the world"? 2. What essential truths, taught by Jesus, were taught by Moses and others? 3. How would this effect their value? 4. Whom did Jesus call the greatest of the Jewish prophets? Why? 5. Why did Jesus say that he that was least in the kingdom of heaven was greater than the Baptist? 6. Wherein did John and Jesus differ in manner of life? 7. How did Jesus thereby show his superior wisdom? 8. If we imitate Jesus in his social life, wherein shall we differ from mere religionists? 9. Wherein shall we differ from worldlings? 10. If we imitate Jesus in his mode of observing the Sabbath, wherein shall we differ from formalists? 11. From the superstitious? 12. From the indifferent? 13. From worldlings? 14. If we imitate Jesus in all his religious acts, how shall we differ from these four classes? 15. How interior did he make his teachings? 16. How much more comprehensive did he demand that our love should be? 17. How did he illustrate this in his life? 18. If we imitate him in this respect, how perfect will our relation be to all classes of persons? 19. From what one relation did he learn to sustain perfectly all other relations? 20. Why should interest in God give him such interest in man? 21. How did he show his faith in his Father's administration? 22. How nearly perfect will our dispositions and characters be if in all things we imitate him? 23. How can you show that this can be done in every manly employment and in every proper position? 24. How may we all gain in this course? 25. How much energy does it require? 26. Why is this obviously the condition for which every individual and the race were made?

See I. Lev. xix.

XXXIX.

IMMORTALITY.

1. WHAT hints concerning immortality are given to us in the hatching of eggs, and in the transformation of caterpillars and the like? 2. Why are these neither arguments nor proofs? 3. What did Jesus teach concerning immortality? 4. Why may a child be sure of continuance of life if it depend only on the choice of a good parent? 5. Upon whom does the continuance of our lives from day to day, here and hereafter, depend? 6. Which is greater, the mystery of birth or that of immortality? 7. Why should we suppose that God would prefer to carry forward partially developed children, than to continually begin with infancy? 8. Under what circumstances should we desire annihilation? 9. With immortality in view, of how much more consequence is the result of every act upon ourselves? 10. Of our influence upon others? 11. Of our heart relations? 12. What comfort is derived from a hope in immortality in the hour of affliction? 13. How does it lift into light the real object of our creation? 14. What is the difference in the amount of knowledge, ability, and experience of a person at birth, and at ten years of age, and at twenty, and between every succeeding ten years? 15. What do we derive from experience which we can get in no other way? 16. As enlightened by this accumulated experience we review the past, what are we disposed to say were we to recommence the journey? 17. If we are to continue our lives, how are we to take advantage of this education? 18. "How are the dead raised up, and with what body do they come?" 19. What do we know as to the circumstances of the hereafter? 20. But what may we know of some of its conditions? 21. What did Jesus teach

concerning the reunion of friends? 22. If God is Love, why is this reasonable? 23. Why does not this involve the reunion of relatives and acquaintances? 24. What separates persons in this life? 25. In what sense are the good ever willing to seek for the bad? 26. Why then are the bad separated from the good? 27. How may this apply to the conditions of the next life? 28. What do we actually know about a few years hence in this life? 29. What course nevertheless will the wise always pursue? 30. Why will the wise all the more diligently act with reference to the long future?

See I. Cor. xv.; John xiv. 1–6; II. Cor. iv. 13 to v. 9; "Hymn and Tune Book," hymns 554, 589, 668; Matt. xxii. 23–33; John xi. 23–25; v. 24–29; vi. 22–71.

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